

A HISTORY OF  
THE PARISH OF ST. PAUL'S  
(The Anglican Communion)  
HAILEYBURY  
ONTARIO  
1893 to 1976

S. John Mason

Eleanor Huff



THE TEMISCAMINGUE MISSION  
1891 to 1905

## INTRODUCTION

We have been restricted somewhat in this undertaking by absence of material and people related to the early days of Haileybury: so much was destroyed in the tragic fire of 1922 and time has taken its toll of early settlers.

However, S. J. Mason, resident since 1919, has had an intimate association with parochial affairs as Treasurer, intermittently since 1921. Mrs. Eleanor Huff is the granddaughter of an early resident whose family has participated actively from the beginning, by word and deed, in the life of the Parish.

One hundred years ago the area surrounding the northern shores of Lake Temiskaming had no political boundaries and was known as "Temiscamingue" - a vast wilderness known only to hardy voyageurs, trappers and lumbermen. By 1880 a few enterprising Frenchmen had begun to develop farms in the vicinity of what is now Ville Marie, P.Q. under the auspices of the Roman Catholic Church: "Fort Temiscamingue" of the Hudson's Bay Company was situated at the Narrows nearby on the Quebec Shore and with adjoining Roman Catholic institutions of church, school and hospital provided an oasis of civilisation: Algonquins Indians occupied a village at the Head of the Lake: there were a few isolated lumbering depots of the Ontario shore. The nearest settlements were Bracebridge and Hull, two and three hundred miles distant

Ecclesiastically, on the Ontario side of the Lake, it was a remote corner of the northeastern part of the Anglican Diocese of Algoma, itself a missionary diocese dependent upon the support of the Church in Eastern Canada, especially from the Diocese of Toronto.

Early history of St. Paul's has been adapted from reports in the "Algoma Missionary News" concerning the "Mission of Temiscamingue".

Halleybury,  
May 1976.

THE MISSION

Into this remote wilderness of Temiscamingue late in May 1889 strode the Reverend Gowan Gilmer ("The Tramp")-- its first direct contact with the Anglican Church. He had walked alone for almost one hundred miles from North Bay to Fort Temiscaming, an arduous journey of four and half days in wet weather by lumbering roads inundated by the spring thaw. He had encountered two settlers only who gave him shelter: the had bivouaced for the other two nights. He was greeted most enthusiastically by the Factor, C. C. Farr, and his staff. He conducted two services at the Fort on the following Sunday attended by congregations of 17 and 18: Mrs. Farr played the organ. His return to civilisation was by steamboat and portage to Mattawa. In his report to his Bishop he suggested that a student be sent to Temiscamingue during the summer months.

Mr. Farr took his visitor on a tour of the Lake and mentioned that he was about to resign from the Hudson's Bay Company to take up residence in a new home he had built on a clearing on the Ontario shore known as "Humphrey's Depot" - a place the Indians called "Matabanik". Throughout the fifteen years spent on the Lake, Farr had envisioned "my home, the first house of the settlement which I propose to make". He called the town of the future, that then lived only in his sanguine and vivid imagination - "Haileybury" - after his old school in England.

In September 1890 Bishop Sullivan, accompanied by the Rev'd G Gilmer, made his first pastoral visit to Temiscamingue and "Haileybury". The account of their journey is interesting. After staying overnight at the settlement of Mat-tawa at the Anglican Mission they proceeded up the Ottawa River by small steamboat with scow attached for baggage on a flat-car. After a few miles of smooth sailing, their progress was stopped by rapids, when the flat-car was transferred to a tram-way and then drawn by horse to the next open water where another small steamboat awaited. This operation was repeated four times before they reached their destination. The last portage of six miles was by a small locomotive and two covered cars. Total distance covered was forty miles before they arrived at the foot of Lake Temiscamingue at Gordon's Creek (now South Timiskaming).

They stayed overnight in a French boarding house at Gordon Creek, expecting to proceed up the Lake the next day on the steamer "Meteor". But they were compelled to stay over an extra day with nothing to do but enjoy the beautiful scenery.

When the Bishop retired for the night in a room right over the bar-room he had to endure "the noise and the horrible words, in the French language, common to drinking saloons and suggestive of darkness and ruin", - not an uncommon experience in his travels. The second night three Grey Nuns arrived and their presence did not moderate the turmoil of les habitants.

After their journey was resumed on the Meteor, they

remarked that the lake, which is narrow for many miles and with banks rising abruptly and high, "that it was like some grand and beautiful river, perhaps the Rhine but without the chiefless castles breathing stern farewells".

There was a short stop at the Fort Temiskaming at the Narrows where their attention was directed to the various buildings and the picturesque little cemetery on the Quebec shore; and on the Ontario side the now deserted Roman Catholic Indian Mission with its Church, priests' house, hospital and nunnery, all empty, decaying and silent. About three miles further north they arrived at "Priests' Bay" (now Ville Marie) where the Roman Catholics had re-established their institutions, using red brick and stone: at this point the Grey Nuns left the vessel.

Their next stop was at a lead-silver mine on the Quebec shore (later known as the Wright Mine): this "mine" had been noted in the journal of de Troyes in 1686 whilst en route to attack the British trading posts on Hudson's Bay.

In a short while they arrived at Haileybury where they were welcomed by C. C. Farr and family and a young Wycliffe student named Marsh who had spent several weeks in most earnest and arduous work, visiting the thirty or so settlers now scattered in the area.

Two days later the Bishop and party crossed the lake to the home of a Mr. Dawson at Dawson's Point where a congregation had assembled for a service. After dinner he proceeded in Mr. Farr's boat to the Head-of-the-Lake (now North Temiskaming)

where he spent the night at the home of the Indian Agent, Mr. Burwash. The baby of a family named McCormack was baptised the next day. That evening the Bishop returned to Priests' Bay on the Meteor and held a service in the stateroom. On arrival at Gordon Creek he remained on-board overnight and another service in the stateroom was well attended.

The Bishop was much impressed with the work of student Marsh - "performed as to travelling from point to point in his canoe, sometimes with great danger, and on dark nights and in stormy weather, and the distances long, sometimes stretches of fourteen, twenty or thirty miles or more. He left no part of the lake unvisited, or no family, however remote, neglected".

Early in 1891 the Bishop formed "The Temiscamingue Mission" to include the Quebec shore, assisted by grants of \$250 each from the Woman's Auxiliary of the Toronto Diocese and from the Diocese of Montreal. Qualifications of a clergyman to fill this post were:- "genuine missionary spirit, prepared to endure more or less hardship and discomforts; a sound physique; a knowledge or willingness to learn and practise the art of canoeing and snow shoeing and, if possible, a knowledge of French".

In 1892 and 1893 student missionaries were W. C. Shaw and a Mr. Hamilton.

Rural Dean Chown was the next official visitor on 20 August 1893 when thirty people attended a service of Holy Communion. In that year the Bishop heeded the plea of C. C. Farr that the Anglican Tradition of Divine Worship must be identified visibly in Temiscamingue, by appointing Farr's cousin, Paul A. Cobble a licensed Lay Reader.



Thus the Anglican Church in Temiscamingue was established in Haileybury and Mr. Cobbald read the Divine Service in the homes of settlers in the area. A Parish Register was set-up: fortunately this book was not destroyed in 1922 at which time it was in the Diocesan office.

First entries in the register are: Peter Giroux of Bucke Township buried I February 1896; James Hurd of Bucke Township married Margaret Cass at New Liskeard II July 1893; Harriet McGuire of Montreal River baptised 29 September 1893. The first wedding in Haileybury was on 21 October 1896 when Mr. Cobbald married Mrs. Berry, the widowed sister of Mrs. Farr; the first Haileybury baby to be baptised was Harold Clifford on 20 January 1895. Other entries reflect the wide area covered by the Mission.

The 30th. day of September 1894 was an auspicious one for Anglicans in Haileybury when the corner-stone of the future St. Paul's Church was laid - the first church in Temiscamingue. The Rev'd D. A. Johnston was the resident missionary: he had been ordained deacon and then priest after his arrival. One acre of land was donated by Mr. Farr. The building was to be constructed of saffron coloured limestone from a quarry on nearby Burnt Island: it was designed to seat 160.

On Easter Monday 1895 the parish held its first annual vestry meeting. Present were: the Rev'd D. Johnston, C. C. Farr, S. Woodsworth (appointed Clergyman's Warden), W. Clifford and P. A. Cobbald (appointed People's Warden). Mr. Farr was named delegate to the Triennial Council.

The matter of offertories was discussed and the Wardens were "authorised to apply any surplus towards increasing the stipend". Since offertories rarely exceeded the sum of One Dollar one wonders what the "surplus" for the clergyman might be!

Building the church progressed slowly: work was not possible during the winter months, except for the delivery of stone: windows and doors were on site and it was hoped that the new local saw mill would cut and deliver rafters by the end of the following May. Friends of the Church in England donated generously towards the cost following earnest appeals by Mr. Farr, whose determination and persistence was to ensure the successful future of his settlement.

By this time settlement within the Mission had been expanding into the interior. A rival community to Haileybury was growing at the mouth of the Wabi River five miles north, to be known eventually as New Liskeard. In February 1896 Mr. Johnston reported to his Bishop - "I am so overburdened with work that I have to leave other pressing duties undone when I write to the Algoma Missionary News, what with nine stations, several lumber camps and countless outlying settlers to attend to, I have not much time to spend in my study". Mr. Cobbald continued as Lay Reader.

Early in 1897 Mr. Johnston left the Mission and was succeeded by James Hickland who was ordained Deacon on 18 September. On 6 January Canon George Thorneloe was consecrated Bishop of Algoma. He arrived in Haileybury on 8 October to conduct a confirmation service: he visited with Mr. Hickland in the "one-room parsonage" he had just constructed.

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and I think I am on the right route, but I cannot say that I have seen any indications of it yet. The mystery is that being so far north the climate is so moderate. The winter is far the best season for missionary work, for then I can drive far and near over lake and through the bush roads: while during the summer I cannot use a horse at all. But settlers are coming in steadily and we hope to have some roads soon from place to place".

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Indeed, these early pioneers in seeking to improve their lot so far away from southern settled areas, had to rely upon their own resources for their very existence. Our Missionaries have described how they have had to contend with the elements, isolation, poor means of communication and distances to be travelled as part of their calling to spread the Gospel and provide comfort to the sick and distressed. Every opportunity was taken to hold parties and enjoy entertainment, chief of which appears to have been the annual Christmas Tree at the usual meeting places within the Mission, where gifts, useful as well as ornamental, from the ever-kind Woman's Auxiliary in Toronto were distributed to old and young. Concerts at St. Paul's raised a considerable portion of the cost of the Church.

Our Priest had a narrow escape from drowning when walking on the ice of the lake towards New Liskeard. He stepped into an airhole but managed to pull himself out and sought care and comfort at a nearby house occupied by Moore; after three hours he was able to resume his journey.

He reported enthusiastically about his work in his large and growing "parish": people often came from up to twenty miles to attend Divine Service held in scattered locations, entailing arduous travelling by boat or on foot. Three services weekly were now being held at St. Paul's in addition to Sunday School and Bible Class.

It was expected that the new church would be completed by the Fall but fire destroyed the saw mill and it was to be two more years before the task was finished. Every opportunity was taken to raise funds and it was hoped that it would not be necessary to ask the Diocese for assistance. In the meantime services were conducted in the school house. Mr. Hickland was ordained Priest on 8 June 1898: in August he went home to Ireland where he endeavoured to interest his fellow countrymen in his backwoods mission: he did not return to Temiscamingue. The Bishop made his annual visitation on 23 July and confirmed three persons at Haileybury.

In January 1899 the Mission was taken over by the Rev'd. F. B. Brittain-Storer who arrived by sleigh from the railway seventy five miles distant in minus 40 degree weather.

On 18 June 1899 the congregation of St. Paul's held its first service in the new Church, although some interior work and seating were not finished. It was regarded as "a fitting emblem of the beauty and stability of our glorious Faith". In the absence of the incumbent Lay Reader Paul Cobbald officiated. His sisters in England sent a handsome altar cloth; a reading desk and lectern were given by Chas. Johnson and family; the parish owned an organ. Unfortunately Mr. Brittain-Storer had to resign on July due to ill-health brought about by the stress of his work - "it is a hard field of work, physically, mentally and morally". In three months he travelled nearly 250 miles conducting 32 services throughout his Mission.

The Bishop visited on 25, 26, 27 August. He noticed an increase in population but commented that "few seem to be Church people". At that time he formally accepted St. Paul's for the Diocese; he also approved of a new church for neighbouring Liskeard.

In June 1900 the Mission was filled by H. E. Codd, M.D., a candidate for Holy Orders from the Diocese of Quebec and ordained Deacon in September. A meeting of St. Paul's Vestry authorised the enlargement of the one-room parsonage at a cost of \$150.

An untiring worker and traveller our Bishop made his annual visitations in September 1900 and again in 1901, when a new bell heralded his approach; he was welcomed by a large congregation in the completely finished and furnished

Church. The Register indicates that five bodies were temporarily buried in the Churchyard; there is no record that they were subsequently committed to the local cemetery and it is assumed that they are still resting under the site of the present Church:- 1901 - Louisa Johnson and A. Herron;  
1902 - Albert Johnson, R. Hancock and E. M. Zimmerman.

Dr. Codd married a local girl, Nellie Elston the sister of Mrs. S. Atkinson; both served the Mission faithfully in his dual capacity of doctor and priest until his resignation in October 1904; he continued in residence as a medical practitioner. His successor was the Rev'd R. Cowling.

Many changes were occurring throughout the Diocese and the Mission. In 1904 the Diocese became independent and self-governing; the Synod of Algoma met in its first session in 1906. The economic life of Temiscamingue expanded with the arrival of the railroad in 1903 when the discovery of silver five miles south of Haileybury created the world-famous Camp of Cobalt. From relative hardship and isolation, Haileybury became a prosperous community, although Farr's dream had become true through luck and not perspicacity.

The Mission had increased so much in population that sub-missions had been formed at Hudson, Harley, Hanbury and Brethour and so an assistant missionary was posted at Liskeard; eventually church buildings were erected at two of these points. In 1905 it appears that the Mission lost its identity and there emerged the Parish of St. Paul's, Haileybury and that of St. John's at New Liskeard where the Rev'd A. P. Banks became incumbent.

THE PARISH OF ST. PAUL'S

Undoubtedly our Parish shared in Haileybury's boom and prosperity. An attractive Rectory was built in 1908 and a large Church Hall served as a social centre.

In November 1909 the Rev'd R. Cowling was succeeded by the Rev'd E. J. Harper who remained until July 1912 when the Rev'd J. C. Poppy became the incumbent for the next five years.

Mr. Poppy was interested in outdoor life and acquired a farm at Martineau Bay where both old and young enjoyed his hospitality, including the Haileybury Troop of the Boy Scouts which was then sponsored by the Parish.

The Rev'd Francis H. Hincks arrived in June 1919. Haileybury had become an attractive residential community with many amenities lacking in older towns and it was deemed fitting that a new St. Paul's Church would better serve the expanded needs of the Parish. Sketch plans were submitted and were being studied when tragedy struck the Town on 4 October 1922. Within a few hours 90% of its buildings, including the Church property, were destroyed by a raging bush fire. Several parishoners lost their lives. Paul A. Cobbald, who had been a faithful servant for thirty years as Lay Reader, and his wife were trapped and did not survive their ordeal.

Undaunted by this reverse, the community in a spirit of optimism set about the task of rebuilding: only seventy houses and the High School had been untouched by the holocaust. Temporary shacks and tents afforded some protection



An Alladin prefab cottage gave shelter to the Rector's family - small but adequate.

The Vestry met with the Bishop to discuss the future of the Parish. It was decided to accept the plans of the new buildings already submitted, although modified somewhat to reduce the cost to \$30,000 approximately. Building commenced in the Spring of 1923 when the Bishop officiated at the laying of the corner-stone.

Until the new Church was ready for occupancy, services were held in the High School assembly hall, which served temporarily for many local purposes other than education. Later, on completion of the new Public School, one of its temporary classrooms was purchased for use as the Church Hall and remains in use at this time.

Although the total cost of building the Church and Rectory, including furnishings, was slightly less than \$50,000, a sum low in today's monetary values, providing the funds was not an easy matter. Insurance on the buildings destroyed was at a minimum, with building costs rising: parishioners were faced with similar problems when restoring their own homes and businesses and thus their contributions were limited. William H. Wright, a successful prospector, generously donated \$5,000; the Diocese provided money from various funds; the final deficit was covered by a mortgage against the property. The Rectory was financed, in part by a loan from the Haileybury Housing Commission which had been set-up by the Province to assist fire sufferers on a twenty year repayment plan.

Our Rector had not been idle during the period and joined whole heartedly in restoring the status of his Parish. In 1927 he returned from a visit to England with funds, donated by the Algoma Association and other Church of England organisations, sufficient to pay off the mortgage.

The Parish was very proud of its new buildings: it was rumoured that other parishes were quite envious. Gifts to furnish the Church included a beautiful stained glass east window in memory of Charles Cobbald Farr by the family: the font in memory of Mrs. Probyn, mother of Mrs. Farr and Mrs. Cobbald: the choir stalls were a gift from the Parish in memory of Paul A. Cobbald for his faithful services.

A pipe organ was installed: it was fully paid for by the efforts of the organist, Mrs. S. Atkinson, who had long played the organ (harmonium) in the original church. She adjusted herself quickly to the new instrument and together they were to give many years of service.

During the decade following reconstruction neither the Town or the Parish grew as had been expected. As usual, the women members of the congregation made valuable contributions to the support of the Parish through their Guilds and auxiliaries. It is of interest to recall that although permitted to attend Vestry meetings since the year 1915, they had no vote until the right was granted by the Diocese in 1920.

On 6 January 1927 Archbishop Thorneloe resigned his See and was succeeded by his Coadjutor Bishop, The Rt. Rev'd Rocksborough Remington Smith. During his thirty years in office, the Archbishop was greatly beloved by all his people,

to whom he had offered spiritual comfort as a Priest and sincere friendship as a man.

Changes in the liturgy authorised by the new Bishop, who had been Dean of Divinity at Bishop's College, Lennoxville, caused concern amongst congregations, including St. Paul's which was not prepared for the introduction of vestments at that time. However, nothing could be done about the innovations other than protest, which was in-effectual.

It was suggested that the ladies of the choir be robed in caps and gowns. The idea was received enthusiastically and Mrs. E. E. Cawley generously donated these in 1932. One wonders why the ladies did not continue to wear the caps!

A Bishop's chair, a Priest's chair, a Prayer chair, two flower vases, the Lectern and Choir Cross were gifts from Mrs. David Angus.

The appearance of the Bapistry was enhanced when three stained-glass windows were installed as a memorial to William and Margaret Lewis by the Lewis Memorial Trust.

In 1933 the Vestry decided that it was in the interest of the Parish to amalgamate the Ladies' Guild and the Women's Auxiliary. The work of the former was concerned with Missions; the latter had devoted their energies to social events in the Parish and was a money-making organisation. With no growth in the Parish the same people were working in both bodies and it was felt that the work might be better shared by the amalgamation. The new group was called the "Women's Auxiliary" which is now the present "A. C. W".

For many years Miss Lucy Ann Coomes had unstintingly devoted her time to the care of the Altar and Vessels: in addition, being a skilled seamstress, she had looked after the choir gowns. In 1935 she was compelled to give up this work due to failing health and it was with deep regret that the Parish learned of her death in the following year. Her memory was honoured by a window in the Sanctuary. The Parish Altar Guild was then formed.

In September 1935 Canon Hincks left for the Parish of St. John's at Port Arthur. During the sixteen years of his ministry here he had shared in our good times and reverses with quiet dignity and good fellowship. His services were honoured later when a new organ was dedicated to his memory.

The Parish gained an ardent horticulturist when the Rev'd Richard Haines arrived: he immediately began to improve the Church grounds which had not received the attention and care that the property merited.

The world-wide depression of the Thirties affected the well-being of the Parish which was determined to maintain its status as a self-supporting parish. In 1938 an arrangement was made with the Parish of St. James', Cobalt, to share the services of the incumbent, each Parish contributing half of his stipend. This arrangement continued until 1946. After the outbreak of war in 1940 the situation deteriorated and financial assistance was sought from the Diocese.

In August 1942 Canon Haines was followed by the

Reverend John Watson, a bachelor who, in time, married a parishoner, Miss Lilas Speicher. He stayed for four years when he transferred to the Diocese of Moosenee. The Bishop arranged for the Rev'd E. Wrightson to take charge temporarily: he had served in the Armed Forces as Chaplain including a period on the hospital ship SS Lady Rodney.

In June 1940 Bishop R. R. Smith, who had been stranded in England at the outbreak of war, resigned his episcopacy and was succeeded by Canon G. F. Kingston who after four years in office was translated to the See of Nova Scotia and became Primate of all Canada in 1947. The Very Rev'd W. L. Wright, Dean of Algoma, was installed as the sixth Bishop of the Diocese of Algoma.

In September 1946 the new Rector of St. Paul's was Canon C. Goodier. Now that the war with its economic and social upheavels was over an earnest effort was made to restore the financial standing of the Parish. A campaign promoted by the Wells Organisation promised a steady revenue, although final results were not up to expectation. But it was with great satisfaction that the Vestry again accepted the responsibility of being self-supporting in January 1948.

The Church bell, believed to be a survivor of the fire of 1922, developed a crack. The Parish was grateful to Mrs. Matthew Piche when she offered to provide a new one. Some consideration was given to installing chimes but it was felt that a bell would be more in the Anglican tradition. Although a semi-invalid, Mrs. Piche was an ardent worker and organised a sewing and knitting group whose table at the

Annual Bazaar contributed greatly to its success.

The north porch was not built according to the plans when the Church was built: a temporary one was attached. It was decided in 1953 that this should be rectified and the porch as originally planned was added: it was duly consecrated by the Bishop.

Christmas/<sup>Eve</sup>Midnight Services were introduced in 1953. Attendance was relatively poor for the first few years: it appeared that the congregation found it difficult to break away from the traditional morning service on Christmas Day. In time the Midnight Service became the best attended service of the year.

The Parish lost the services of a faithful member when Herbert Day died in 1953. He had been a Deanery Lay Reader for over fifty years: in that capacity his name is entered on the Register of every Mission or Parish in the Deanery. He had acted also as Choir leader of St. Paul's. Truly such devotion, incurring personal sacrifices at times, was an example to all members of the congregation.

In the year following another faithful member in the person of Mrs. S. Atkinson who, when she reached the age of four score years, decided that she could no longer act as organist. For nearly fifty years she had rarely failed to attend a service: it was a voluntary duty for which she received recognition only by a Christmas gift from an appreciative congregation. Mrs. & Mrs. Atkinson were among the very early settlers in Haileybury: the former became the first Magistrate of the District of Temiskaming in 1908, retiring forty seven

years later.

Canon Goodier left the Parish in 1958. He had announced his retirement from the Ministry but in a short while he was again actively employed in pastoral duties. He was succeeded by the Rev'd Roy H. Nixon, a bachelor, who expressed pleasure at having a "bathroom" in his new home since he had been accustomed to a "pathroom" in his previous parish.

The personality of this young man appealed to the younger members of the congregation resulting in greater interest in the A.Y.P.A and Girl's Auxiliary. On one occasion this enthusiasm must have been quite boisterous for Father Roy returned from a girls' sleigh ride with a broken ankle!!

A Servers Guild was formed: "The Memorial Fund" was set-up to which friends and relatives of deceased parishoners could contribute in lieu of flowers.

A new altar was the gift of S. J. Mason in memory of his Aunt, Emma Norfolk, who had presided over the W. A. for thirty five years. The Altar was installed so that the celebrant faced the congregation. Mr. Mason also donated a modern gas-fired heating system for the Church in memory of his Uncle, Syrett Norfolk, one of the first arrivals in Haileybury and resident for fifty five years.

In 1962 the Rev'd Roy Nixon announced his resignation in order to enter a Brotherhood. Before he left the Parish he suffered a heart attack and for awhile it seemed that this might end his ministry, but he recovered and carries on in the Priesthood at a slower pace.

The new Rector, the Rev'd Eric B. Patterson arrived in October. An outdoors man he spent many annual vacations on camping and canoeing trips with parties of young boys. Mrs. Patterson was an accomplished musician and, in addition to playing the organ, took over the duties of Choir leader.

Many major repairs and replacements had been deferred in the previous decade so it was decided in 1963 that a continuing effort must be made to rectify this. A list of priorities was adopted to be financed by a special fund - "The Projects Fund", later called "The Restoration Fund". Parishoners responded with regular contributions and much was accomplished in the following years. "Manna from Heaven" in the form of large anonymous gifts exceeding \$6,000 ensured that the fund functioned without bank loans.

In 1963 the pipe organ was retired after an estimated 75 years of honorable service: it was a rebuilt when purchased in 1923. By incorporating most of the old tubes and pipes a new instrument was installed at a very reasonable price, which was financed by a loan from an obliging parishoner to be repaid within ten years. It was decided that the new organ should be dedicated to the memory of the late Canon Francis Hincks, our former Rector. So great was the response of the congregation that the debt was liquidated within four years!

A gift of new Church lighting in memory of their parents was made by the family of Mr. & Mrs. H. L. Slaght in 1967.



In 1966 the pastoral duties of the Rector were extended by the Bishop to include the parishes of St. James' at Cobalt and St. Simon's at Temagami. One service on Sunday was held at each parish: both contributed towards the Rector's stipend but maintained their individual identities as parishes.

The men's game dinner, suggested by the Rector, became an annual event for some years, although dependent upon the availability of the game, fish and fowl. A speciality was "Pat's Prime Roast Beaver". The men of the congregation were offered an opportunity to exhibit skill as culinary artists but there was ample evidence of the women's touch in the dishes.

The Rev'd Eric Patterson left the Parish in October 1966 for St. Matthew's at Sault Ste. Marie. His family of adopted small twin girls and two older foster children, both girls, had filled the Rectory for the first time since 1935. Gail, the eldest, married a local boy.

The new incumbent was the Rev'd Fred G. Roberts from Thunder Bay. Mrs. Roberts (Jean) was the daughter of Arch-deacon Smedley: a family of three girls and one boy again filled the Rectory.

No outstanding event occurred in the Parish during the ensuing five years but there three incidents of historic interest within the Diocese.

The year 1969 was the twenty-fifth anniversary of Archbishop's consecration: on 28 October 1973 the Diocese celebrated its centennial when all clergy and lay delegates

assembled at Sault Ste. Marie for a service of Thanksgiving. In the absence of the clergy each Parish observed the occasion with a special service of Thanksgiving conducted by the laity. At St. Paul's the participants were S. J. Mason, W. J. Lecky and M. E. Whitby. It was an enjoyable event.

In late 1974 the Archbishop decided to retire after 30½ years in office as Bishop of Algoma. Pending selection of his successor, the Dean, the Very Rev'd Frank Nock acted as Administrator: he was subsequently elected the seventh Bishop of Algoma.

Noting that the brick fabric of the Church was badly weathered in places, an enterprising parishoner agreed to sponsor a "Brick Fund" for repairs, matching contributions to the fund: needless to say such generosity ensured success.

The Rev'd F. Roberts was moved to St. Matthew's at Sault Ste. Marie in September 1974. A period of six months elapsed before the new incumbent arrived, during which time the services were in the care of Lay Reader Maurice Weight with assistance from the clergy of neighbouring parishes.

The Rev'd Roy A. Locke arrived in March 1975 from Gravenhurst: he was a former Rector of the parish of Christ's Church, Englehart. Mrs. Locke was President of the Diocesan Girl's Auxiliary. At this time Parish lost the services of a member of the A. C. W in the death of Mrs. S. J. Mason, who with the assistance of Mesdames Pringle, Crawford and Brumell, had sponsored the "white elephant table" at the annual bazaar for some twenty years. Part of her legacy to the Parish was directed to the A.C.W who used it to carpet the nave, chancel

and sanctuary of the Church. The Parish was the beneficiary of substantial legacies also from the estates of John Bell and Irene Stables.

St. Paul's was host to the Annual Festival of the Girls' Auxiliary during the weekend of 24/25 April 1976. The Bishop made his visitation to the Parish at this time, joining in the festivities. As celebrant at the early service on the Sunday, he must have been astonished to face a congregation of one communicant - the Treasurer, S. J. Mason! This apparent indifference to his office and presence was rectified by a marked improvement at the morning service.

At this point we close Volume I of our Parochial History. It is part of the history of Haileybury which is itself a story of fantasy, romance, luck and tragedy. That the Town could not regain its former status is a simple economic factor beyond its control, since the decline of Cobalt & discovery of newer camps to the north dictated its future although enthusiasm overcame discretion in planning. The face and content of Haileybury has changed since 1946 as reflected in the growth of separate school supporters. The number of bodies who profess to call themselves Anglicans has declined by 50%.

Perusing the minutes of Vestry Meetings since 1922 one finds reference to organisation as: C.G.I.T, Junior Auxiliary, Sunday School, Y.P.S, Breakfast Club, A.Y.P.A., Girls' Auxiliary, Church Boys League, Bible Reading Class, Boy Scouts; many of these had short lives; others are existing

in a small way: it is indeed difficult for a small parish to find active participants in these worth-while laymen's activities.

Mention has been made of members who made major contributions to parochial life in the past, but there are men and women who have undertaken responsibilities and their efforts are of equal importance and deserve recognition.

The Church Wardens are the managers of the Parish, assisted by the Treasurer: a service is very dull without a choir and organist to inspire the congregation to join in songs of praise and thanksgiving. Due praise must be given to the small band of women parishoners whose work and support are so essential in so many ways. Special mention to our present Lay Reader, Maurice Weight, who since his arrival in the Parish fifteen years ago has faithfully and reverently discharged his spiritual duties, whilst giving generously of his time to the needs of the Parish in his professional capacity.

#### Camp Temiskaming

This is the Deanery Camp situate on Fairy Lake 15 miles west of New Liskeard. The Parish of St. Paul's has given outstanding support to the camp in physical work and financing since its inception.

The site was given to the ~~Deanery~~ Diocese of Algoma in 1960 by the Kiwanis Club of New Liskeard with a reservation that if the Diocese used and improved the property for a period of ten years, it would then be deeded to the Diocese. By 1970 all qualifications had been fully met .

A camp committee was formed at a meeting held at St. Paul's in May 1962. Present were: the Rev'd D. P. Smith, the Rev'd A. L. Chabot, the Rev'd Roy Nixon, Ira Murphy, Laurel Birtch and Wm. Cavanagh who adopted a motion giving the property the name "Camp Temiskaming". Plans were made for the first camping seasons and the provision of tents, boats, latrines and dock.

In the year following it was decided to build cabins and the Parishes in the Deanery were asked to contribute a sum of \$50 annually for a period of five years. The buildings were finished and in use for the camping season of 1963.

The construction of a pavilion was undertaken in 1969 and the roof and framework were completed that year. Structure was completed in 1970 and a beautiful stone fireplace was built by the Rev'd Roy Locke and his son, whilst the former was rector at Englehart, using native field stone and incorporating native mineral samples.

Each year has seen improvements in the camp and its facilities and now accomodates 28 campers and staff: there are usually six camps each season.

MEMORIAL WINDOWS

Stuart and Emily Blackwall

Harold and Elizabeth Seymour

Louise Georgina Farr

Catharine M Caldbick

Siegfred and Fanny Atkinson

Hugh and Marjorie Slight

John T Leishman

Mary J Storms

William and Margaret Lewis

Charles Cobbald Farr

Lucy Ann Coomes

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ROLL OF HONOUR

World War I

World War II

Stanley Storie

Gilbert Boyer

Edward M Hooke

John Boyer

Edwin John Holmes

Robert Carlson

Herbert Drackley

Richard Hancock

Clarence Bigelow

Royce Booth

John W Bailey

Walter Douglas

CHURCHWARDENS - 1921 to 1975

R. LeHaup	J. J. Elton
R. Andree	H. E. Nauss
J. T. Leishman	C. Grozelle
W. S. Gainsford	G. Stewart
G. Bailey	W. J. Lecky
O. J. Thorpe	T. W. Huff
G. Cottam	J. Seymour
G. Caldbick	N. Abraham
H. M. Woods	H. Weight
C. E. Fleming	A. Wilson
L. V. Bell	E. Young
W. Cavanagh	B. Thorniley
C. Cockshutt	A. Bishop
G. Herbert	